

## 'Call'

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how they meet those requirements." The bishop cited as an example the case of Vic Bartolotta, a widower with a young daughter. Bartolotta, who is scheduled for ordination in June, 1990, was allowed to complete his seminary studies without leaving Rochester. "You have to know where a person is and help that person from where he is to what the church requires," Bishop Clark said.

Such flexibility, however, cannot be extended to the 36 women whose names were submitted to Call to Priesthood along

with those of the men. The people who submitted women's names for the campaign were sent letters explaining that the church's "present discipline is that only single men can be invited to ordained ministry."

"I've worked hard to open doors and to invite women to share their gifts in ministry to God's people," Bishop Clark explained. But as for ordination for women, or even their involvement in discernment programs, "I'm simply not able at this time in our history to follow up on that in a realistic way," he said.

With the day of reflection over, efforts to follow up on the men who attended will depend upon the men themselves. Some

may opt to join one of the discernment groups. Others may choose to meet individually with priests who are members of the diocesan vocations team, or with their parish priests.

Meanwhile, the team is also looking at the possibility of a second such day for the men who were unable to get to St. Dominic's. In addition, team members might also organize regional meetings to keep those interested in the priesthood in contact with like-minded men.

The possibility also exists that next year the diocese will conduct another campaign such as this year's. Father Valenti said that he, team members and Bishop Clark will have to look at the result of this year's

effort, and the results of similar campaigns in other dioceses, before deciding about next year.

As for this year's effort, Bishop Clark said he was pleased by the number of names submitted and the number of men who responded positively to the invitation to look at the vocation of priesthood.

"Beyond the numbers," Bishop Clark said, "I'm pleased by the clear interest in the campaign in the community."

That interest, as evidenced by the response to the vocations effort, is "a symbol of our need, but also an indication of our ability to respond to the need," he concluded.

## Hostage

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May 15 tour of Quintas Fronterizas, a poverty-stricken border community in south Texas. The tour was led by Esperanza Guajardo, a member of the community and of Sacred Heart Parish in Eagle Pass, Texas.

"He seemed to be a very humanitarian person. He said that it was incredible that such conditions exist in the United States, and that there must be changes," said Guajardo, a 37-year-old mother of three.

Speaking in Spanish, Guajardo said the tour was part of an effort by the Border Organization, a community group funded by the Campaign for Human Development, to lobby politicians to bring drinking water and sewer systems to the makeshift communities in south Texas, known as colon-

ias. The Campaign for Human Development is the U.S. bishops' anti-poverty program.

Leland brought "a real sense of urgency" to combating poverty, said the Rev. Joseph Lowery, president of the Southern Christian Leadership Conference. It "bothered him deeply that in Africa, the homeland, hunger was ravaging the population," said the Rev. Lowery.

A strong backer of Israel, Leland is said to have helped to bridge the black and Jewish communities. He sponsored an internship program enabling young blacks and Hispanics from his district to make six-week visits to an Israeli kibbutz.

Among his major achievements was obtaining congressional approval for nearly \$800 million in aid for starving Africans

during the sub-Saharan famine in 1985. A year later, he and others won approval for an aid package for U.S. homeless, including easier access to food stamps and job-training programs.

"He was an upbeat person who had time for the little people even though he moved in the circles of the famous and powerful," Bishop Fiorenza told CNS.

## Film villagers

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—since the film causes the viewer to see through medleys as commuter trains and submarines appear as just that — wonders, rather than as mundane urban features. Everything, from the forging of steel to the

crossing of a busy expressway, becomes an extraordinary event.

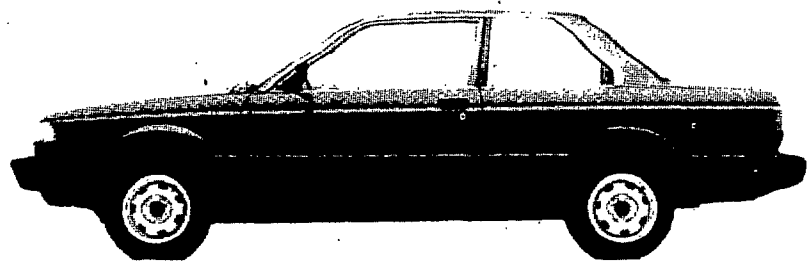
But, as the movie briefly suggests, the moderns are kindred to their ancestors in their terror of such "plagues" as AIDS. No amount of artificial illumination can save one from the darkness of an incurable disease. Will the modern technological god rescue us from this century's Black Death? And if not, where shall the frightened villagers of the globe send their emissaries to plant a cross?

The play has no answers, which admittedly could be the point, but this tactic appears more as a cop-out. Ward too easily disposes of the questions he raises by implying that the whole experience was just another of Griffin's dreams. *The Navigator* offers the viewer quite a ride, but leaves one wondering just where one went, and for what reason.

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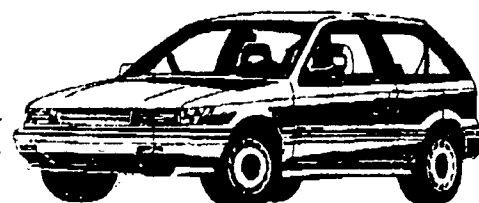
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